

THE
CO-OPERATIVE MAGAZINE

AND

Monthly Herald.

No. 12.

FOR DECEMBER, 1826.

CONTENTS:

	Page
ON CO-OPERATION	365
Co-operative COMMUNITY FUND ASSOCIATION.....	370
OBJECTS TO BE GAINED by the formation of communities of five hundred to one thousand individuals, by the plan proposed by Mr. Owen	372
NEW HARMONY.....	372
Co-operative Society	373
NEWHOME (Continued from page 262).....	375
ON MACHINERY.....	381
ORBISTON	386
A Letter and Extracts of Letters written from Orbiston to Friends in London	389
Observations on S. F's. Letter.....	393

LONDON:

PRINTED BY T. BATCHELAR, LONG ALLEY, FINSBURY:

PUBLISHED BY

HUNT AND CLARKE, TAVISTOCK-STREET;

SOLD ALSO AT THE

OFFICE OF THE LONDON CO-OPERATIVE SOCIETY, 36, RED LION SQUARE; BY
J. TEMPLEMAN, 39, TOTTENHAM COURT ROAD; J. SUTHERLAND, CALTON
STREET, EDINBURGH; R. GRIFFIN & CO. HUTCHINSON ST. GLASGOW;
AT THE ORBISTON STORE; BY J. LOFTUS, 107, PATRICK STREET,
CORK; T. BOLSTER, CORK; AND
BY A. M. GRAHAM, COLLEGE GREEN, DUBLIN.

SUBJECTS FOR PUBLIC DISCUSSION,

DURING THE PRESENT MONTH.

DEC. 5. Is the exclusion of religion and politics from the discussions of societies for the diffusion of knowledge a judicious regulation? (*Adjourned from Oct. 24.*)

12. What are the means which enlightened men would adopt for the formation and preservation of a social community? (*Adjourned from Sept. 12.*)

19. What are the qualifications indispensable to membership in a co-operative community?

26. What is the criterion of moral action?

We hope in our next number to give a review of the ingenious and valuable publication, "The Revolt of the Bees."

TO OUR READERS AND THE PUBLIC.

The Co-operative Magazine will be henceforth increased to three sheets; and the price will be a shilling. The increased size is necessary for greater variety; and this variety without any entire departure from our chief subject, our Alpha and Omega, will, we hope, be found in our next and the subsequent numbers. We shall not enter more into promise; we desire that performance should supersede profession.

The London Co-operative Society desires to remind the friends of the New System, and all who are sincerely desirous of improving the condition of mankind, that in every effort made to draw public attention to the all-important subject of social science, considerable expenses are unavoidably incurred, and that unless those who have it in their power to render *pecuniary* as well as intellectual support, come forward to second the exertions of the Society, that progress cannot be made, which it is the interest of all classes to see effected. As the funds of the society (arising out of annual subscriptions) are not yet sufficient to enable it to take those steps necessary to make the principles it advocates generally understood, it is earnestly requested that every true philanthropist and enquirer after truth will extend his "mite," for it is the real cause of humanity is pleaded.

Subscriptions and donations are received at the Office of the Society, 36, Red Lion Square.

The Large Room of the Society, capable of accommodating upwards of one hundred persons, could be engaged four days in the week, to respectable Societies, or to Meetings to settle accounts.—Applications to be made at the Office, 36, Red Lion Square.

THE
CO-OPERATIVE MAGAZINE
AND
MONTHLY HERALD.

No. 12.

DECEMBER, 1826.

Vol. I.

ON CO-OPERATION.

“ Friendly to the best pursuits of man,
Friendly to thought, to freedom, and to peace.”—*Cowper.*

Sir,—Can there be a more interesting subject of reflection, or a more honorable object of attainment than that of co-operation?—Of co-operation in all the essentials of society, and all the means of moral improvement and enjoyment? Can there be a subject more worthy the consideration of men of sense, of knowledge, and of influence in the world? As I am fully persuaded there cannot, most heartily do I wish success and dissemination throughout the globe to principles which raise man to his highest standard as a rational and social being; and which, by the religious, may be considered the most consistent with Christianity. Indeed I might be permitted to observe, without introducing matter for theological controversy (which I should much regret to do) that the best arrangement of society in this life must, in all probability, be of the highest value in regard to the future; and that that system of social arrangements, which the most effectually shuts out the temptation to crime, and the most powerfully induces virtuous habits and affections, should have the pre-eminence in the estimation of all *consistent professors of Christianity*. It is but reasonable and philosophical to suppose that the Creator has adjusted the entrance into being, to its consummation: that “life’s mere vestibule” leads directly to its temple; that the preface to life has a direct and correct reference to its volume; or, to adopt the metaphor of Franklin, that “the errors of the first edition of life will be corrected and amended in the second.” On the other hand, it is neither reasonable nor philosophical, to suppose that the experience of this life will be altogether nugatory and valueless as respects the next; that the natural and social ties, affections, and duties, originating here,

will have no utility hereafter, as this would be in opposition to the principle, that the Deity neither makes nor causes any thing in vain. If this be conceded by believers of all denominations, as I think it may be with the most perfect safety, and without involving any controversial point of doctrine, then, I think, is the co-operative, or the truly social and family system of society, as based in union, justice, and sympathy, and as opposed to individuality and opposition of interest of every species and kind whatsoever, the only really rational or christian mode of society, and such as should unite the whole christian world, and even the whole mass of mankind in its support. By the above, I trust I shall not be thought to have touched upon any doctrinal point, intending only to allude to consistency of principles and practice amongst professing Christians.

Looking at the old competitive system of society in all its appalling and afflicting features, at that system of individual contention and accumulation, which makes man not only shut his hand to his neighbor's wants, but which, by its varying and distracting pressure, constantly impels him to grasp at all he can acquire with any plausibility or fairness of appearance; what is this state of the world but the reverse of christianity, and the reverse of every genuine sentiment of unperverted human nature? How irrational a system of society is that in which we are all, more or less, the jealous competitors of each other! And how superior, dignified, and happy would that system be, in which we should all be the friends and helpmates of each other! Is it worthy an immortal being to be a concentrated mass of selfishness, instead of being the sympathetic and generous being which we may believe the God of nature intended man to be? If man be really and truly a social being, why are his pursuits and interests individualized? There is an inconsistency in this equal to the infelicity which attends it. How worse than nugatory in the present state of things is the injunction, "Love thy neighbor as thyself!" How perfectly impossible, when individual competition is the very condition of existence, and when the grasping at all within our reach (though small and insufficient is that all to most) is universal! How does, not only every individual, but every class of men in old society pursue a separate interest, as if not only their welfare, but their very existence depended on overruling, restraining, and constraining the conduct of all the rest; no matter what the condition of the latter is, provided that a particular interest, though but a fraction of the whole, can by any arts be forced into superiority and predominance! There is not a class of men in old society, who, in their jealous pursuit of an exclusive and particular interest, do not subject the rest of mankind to all the straits and difficulties that circumstances enable them to inflict; and that these are not even more severe than they are is to be ascribed, not to the kindly sentiments of the parties, but to the

conflicting interests and general necessity of condition in which all are engulfed in the old, *hostile* intercourse of mankind ; for hostile, or at least unfriendly, that intercourse is to every equitable, every generous and christian principle.—How, I would ask, can the merchant “love his neighbor as himself,” at the moment that he negotiates with him a bargain which he knows may involve his ruin, and that of all belonging to him ; while this ruin, the laws of trade and of old society take no cognizance of as long as the ability to pay the penalty remains with the unfortunate party ?—And supposing the christian principle not to be *wholly* dormant in the breast of the former, the chain of dependency that runs through old society may incapacitate him from relaxing in his conduct towards an unfortunate debtor consistently with his own temporary and uncertain standing in the world. In commercial life men are frequently constrained to act with perfect cruelty towards each other from the pressure of circumstances ; and sentiments of generosity or sympathy, if they arise, must be repressed from prudential reasons, or motives of self-preservation. Such is the wretched construction of old society, and such its indescribable injustice and infelicity ! *Commercial or trading life is diametrically opposed in principle to christian life.* The object of the one is *self*, that of the other *social* interest. The one is as little and mean as the other is expanded and generous. The one is as worthy the chaos and the misery of the old system of society, as the other is of the order and happiness which the new system is susceptible of, and the direct path to. In goodwill to all mankind it may be observed, that the ploughshare of knowledge must, from time to time, be drawn in deep and even furrows through the tough and entangled soil of ancient political society, and ultimately give to the whole family of mankind renovated life and vigor. Many a delicate plant and tender sapling that are now obstructed in their growth and bowed to the ground, shall be rendered blooming, erect, and vigorous ; and many a cumbrous trunk of antiquity must yield to the axe, and finally be consumed by the fire of modern improvements.

Co-operators, Mr. Editor, must discard the wretched principle of enriching themselves at their neighbors’ expense. They must say ; let us form the most rational and equitable compact that we can devise, and act up to it in the spirit of truth. Associated as brethren, we are resolved to derive our support and means of happiness reciprocally, by the performance of a common portion of mental and bodily labor exerted to the degree, and arranged in the manner, which the most mature deliberation and subsequent practice shall dictate ; calling to our aid all the facilities derivable from the present state of science and mechanical knowledge. We are conscious of possessing vast resources unitedly, and vast means of contributing to each other’s security, welfare, and happiness. We know the power of union to be great and

even incalculable; and wish mankind in general were actuated by this principle in all the arts of life and means of enjoyment. We believe, that man was not intended for a solitary or selfish being, and consequently that his interests and pursuits should not be solitary or selfish; and that in proportion as by an enlightened education and system of society he is relieved from individual and insulated pursuits, his affections will naturally expand toward all around him, and his happiness be commensurate. We consider the possession of just sentiments and true social affections as above all other possessions, and that no individual possession can equal in satisfaction that which is participated rationally and equitably with our fellow men. We prefer to hold every thing in common, as we prefer society to solitude; sympathy to jealousy; security to insecurity; freedom of mind to anxiety; and co-operation to contention and competition. We consider the *essence* of society to consist in the *security* and the *well-being* derivable from enlightened numbers acting to one end, the common-weal. Satisfied of the principle that,

“ Abstract what others feel, what others think,
All pleasures sicken, and all glories sink,”

we desire to extend it to every social and every earthly object.

The system of co-operation is peculiarly worthy the christian world at large. Christians of all sects should appreciate social arrangements in proportion as they are calculated to call forth and exercise the most just and becoming social sentiments; and to exclude the most direct and powerful temptations to vice and crime. A plan of life based in morality and the enjoyment of an equal, a rational, and sufficient possession of the goods of this life, to the exclusion of idleness, superfluity, and luxury, should, we think, conciliate the goodwill of all men, and eventually induce the co-operation of all conscientious and consistent christians.

In respect to the alleged *impracticability* of our system of society, little need be observed on that head. Few improvements in society or science have been *immediately* practicable; but impracticability generally yields to persevering effort. Impracticability, indeed, generally means nothing more than that an object has not been attempted with sufficient perseverance or skill to be effected. As the most celebrated politician of modern times observed, that “ *one fact outweighs a thousand arguments*,” we have only to adduce the examples of the prosperous communities of the Harmonists, Shakers, &c. of America to establish its *practicability*; and it is probable that it will be but a little time before we shall be able to point to the community of New Harmony, improved and liberalized by the benign and enlightened genius of Mr. Owen, as a living evidence, not only of its practicability, but of its astonishing capability of diffusing goodwill, content and happiness amongst even the most promiscuous assemblage of persons that

could be formed; and that this example of the practicability of our system is likely, by the most recent accounts, to prove as superior to all other associations of a similar kind, as the splendor of the noon-day sun exceeds the glimmering of the smallest planet. If our principles be based in nature and sound philosophy, let us not be dismayed or disheartened by any prejudiced or unfriendly surmises of their impracticability. That which is just and natural should be practicable, and really is so; unless men obstruct or betray the cause of virtue and human improvement. The fault in this case is not in nature; but in the perversion of men's minds and characters by education and surrounding circumstances. Let us then aim at, and not rest satisfied, till we have framed and established such a combination of circumstances as permitting and encouraging the freest range of intellect shall induce the best social sentiments and affections; and, by consequence, nearly close up the avenues to human suffering and degradation. In an age of mechanical improvement let us consider human nature as the most glorious of all mechanism, as worthy the utmost study and investigation; and deem the true and real discovery of its secret springs, and most healthful mode of action, at least as dignified and estimable a pursuit as the study of the powers of inanimate nature.

The establishment of co-operative communities here could not, I think, fail to benefit the whole empire, and even the whole continent of Europe, to an incalculable extent. They would form so many spheres for the exercise of agricultural and mechanical talent of all kinds, which by drawing off from cities and towns their superabundant talent upon a principle of self subsistence, would most materially reduce the evils of competition every where; benefiting those who adhere to the old individual system of society; and particularly tending to improve the condition of the operative classes, by enabling them generally to obtain a more just remuneration for their skill and labor.

It is the constant tendency of old society to concentrate mankind too much into masses, and into an infinite variety of degrees of dependence, from which an infinitude of moral and physical evil ensues; and it is the aim of the advocates of co-operation to counteract this tendency, by detaching mankind into healthful spheres of united industry, in sufficient numbers for the attainment of all the advantages of society and the exercise of all the social duties and affections; but such as shall at the same time exclude *dependence and disparity of condition*, and all the host of ills attendant upon them in old society. The new system of society appears to me as superior to the old as the regularity and productiveness of the garden, and the beauty and elegant disposition of the pleasure ground, are superior to the irregularity, barrenness, and dreary mazes of the wilderness. And the contemplated effects of co-operation on the family of mankind are similar to those of the labors of the husbandman in the first cultivation of nature; these

being to make nutritious vegetation grow, where only thorns and briars grew before; and those to cause human happiness and virtue to grow, where little else than misery and vice grew before.

With these views, Mr. Editor, we cordially invite all classes to second our efforts, seeing that we have no other object than the amelioration of the present condition of mankind, which, without looking to our principles, we think, has, from various causes, *a constant tendency to become worse*. With these views we invite the co-operation of all classes of society, from the highest to the most humble. We invite the wealthy and the powerful, and especially all true and consistent Christians, to strengthen our hands by the means which are in their power; and we invite the most humble, if recommended by integrity and morality, to a joint citizenship of our communities, which we are desirous of rendering no other than so many **TEMPLES OF CONCORD** and of **GOODWILL TO ALL MEN**. I am, sir, yours, with respect,

A CO-OPERATOR,

CO-OPERATIVE COMMUNITY FUND ASSOCIATION.

To the Secretary of the Co-operative Community Fund Association.

Sir,—In the perusal of the last Co-operative Magazine, I was greatly pleased with an address proposing the formation of a fund for the more speedily and effectually bringing about what so many eagerly desire, viz. mutual co-operation and equal distribution.

As a proof of this, I shall be very glad to co-operate with you to this end, by being placed in your four shillings per week class; but since, on account of the distance I am from you, and other circumstances, it will be impossible for me to pay weekly, I would do it by two instalments, to be paid within a month after the 29th of March and the 29th of September, with a fine of five shillings per month so long as I may neglect paying up.

I fully concur with the sentiments of the address inserted in the magazine on this subject; and I feel quite confident, that it is the best plan ever yet suggested for obtaining the end desired.

When we consider what vast sums are weekly collected in the way of donations and subscriptions by apparently very inadequate mediums, and that too, very frequently, for the most trifling purposes, we must be convinced, that the important end we have in view can be surely effected, if we do but bestir ourselves and hit upon the right way to accomplish it. Let us not be weary in well doing, but try all plans, holding fast to the best.

(If we only cast our eyes around and behold what the various missionary societies are about, we see that they descend to the most inconsiderable means; and it is really wonderful what a sum is collected in

halfpence and pence weekly by children under twelve years of age, in support of that cause.

Now in such an affair the affections of children can be but little engaged, and their understandings scarcely at all.

This appears to me a very important consideration in stimulating us to exertion for bringing about the glorious end we have in view.

We have only to let people see the unlimited advantages which would accrue to them from establishing communities, and to shew them that, when once this is effected, it will place them in circumstances whereby they may easily, without any sacrifice, bring about any other object they may desire; and they would be most powerfully attracted, nay compelled, to set about the work, because their inclinations could not but be engaged where their best interests are involved.

But perhaps you will say, how is our object to be effected? This requires our most serious attention; and to men who have thought so much and done so much for that end, it may be considered presumption in me to suggest any thing, but still I would remark, that, were you to do the same in the teaching of the principles as you have already done in the acting upon them by establishing this co-operative community fund, it is most probable that important results would be attained.

Let us not rest merely on first principles, but let us descend constantly, daily and hourly, to the every day concerns of life, and shew by them to our wives, our children, our relations, and friends, the decided advantage of the co-operative over the individual system.

I have for some time seen that the present artificial state of society abounds with instances of its inaptitude to accomplish any thing that is either great, or estimable, or of good report; and when we can clearly see too, that by far the greater majority of those things to which you may apply either or all of these characteristics, is effected by the co-operation of many, it is a powerful argument for the social over the individual system.

Reasonings like these we all, I trust, can understand; and if we can but once get clearly to understand the system, there is little fear, but that we shall soon chalk out some plan for practising it.

Did our children but once clearly see it, I think they would soon shew a greater desire for putting their penny into the co-operative fund than for buying a wooden horse with it; because, by doing so, they would soon get a living one for it.

In addition to these considerations I will only trouble you with one more remark; which is, that it is high time we should rise up and do for ourselves, for we can scarcely expect our superiors (in wealth) to do for us; and even should they, it is to be feared, they would do it in their own way and manner; and since their way is not our way,

there could hardly be that unanimity and boundless confidence in a community established by them, that there would be in one founded upon a system of perfect equality, every member of which may say, "this is ours, and for us."—Yours respectfully, J. L.

OBJECTS TO BE GAINED

BY THE FORMATION OF COMMUNITIES OF FIVE HUNDRED TO ONE THOUSAND INDIVIDUALS, ON THE PLAN PROPOSED BY MR. OWEN.

1st. *An increased power of producing wealth*, by giving to every member the advantages of the capital, united labor, skill, and invention of the whole community; by general and scientific arrangements, to afford the greatest enjoyment with the least expense; and by enabling all surplus production to be exchanged for foreign commodities, on terms far more advantageous than any individual merchant could offer.

2nd. *The highest cultivation that can be given to the moral feelings and character*, by training the children from their earliest years to act with disinterested kindness towards each other; and by arrangements for the occupation, intercourse, and possessions of individuals of all ages, which will maintain peace and justice, and will remove those temptations to insincerity, anger, pride, and selfishness, which are irresistible in the present discordant and embarrassed state of society.

3rd. *The attainment of useful knowledge, refinement of mind, and good manners*, by a rational system of education, well regulated social intercourse, and graceful exercises and amusements.

4th. *The diminution of sickness*, by habits of temperance, combination of recreation with labor, easy and suitable dress, early attention to illness, and prevention of contagion.

5th. *Perfect liberty of conscience in matters of opinion*; consequently the free exercise of the different forms and ceremonies of religion, by each sect, with charity to all.

NEW HARMONY.

The following letter from Mr. M'Clure to the editor of the "*Revue Encyclopedique*," (certainly the first Review of France or of the Continent of Europe) while it proves what credit is to be attached to those reports which many of the English and even American journals sometimes publish, of the failure of Mr. Owen's undertaking at New Harmony, shews that, as we some time since predicted, the Co-operative system is likely to make rapid progress in the United States of

North America, and even in a short time to become general in them. Nor is it improbable, that the system will soon pass to the newly organized states of South America, and thus render them indeed *republics—commonwealths* in fact as well as in name.

The letter also shews how a rich man can dispose of his riches to the best advantage, not only for the public good, but for his own real comfort and consolation and for those of his family if he has one—and therefore how not only a really benevolent but a really wise, a truly sensible and prudent man would dispose of them.

And does England contain no really benevolent, no really wise rich man? Or will such a man be deterred from consulting his own and the public real benefit, and happiness, by the temporary, for it will be but temporary, the ridiculous ridicule of the ignorant and the prejudiced, the superficial and the sophisticated, the blind and the bewildered? The ridicule will soon grow as ridiculous in appearance as it is in reality, and be converted into respect, and love, and veneration. The great discoverer of the circulation of the blood was for a time not only ridiculed but bereft of practice for his discovery; but the ridicule was in some time changed into admiration, and his practice redoubled with his reputation. The co-operative and communal principle is to the social what the venal fluid is to the individual body. It is the blood—the life-blood of society; without it, the vital spark exists not. It is the oil of the lamp, the pabulum of the flame. According to its pulsation—its flow more or less unobstructed, is the social health more or less sound and vigorous: if the flow altogether ceases, the body becomes a corpse—disorganized, deprived of the principle of cohesion, and crumbling to decomposition. Though this has been long known, and no person of the present day can be the discoverer, yet, whoever contributes to the practice of the system—to the social blood's circulation, need not fear a worse fate than Harvey's. His name, if a name he desire, will, if he contributes powerfully—and to do so powerfully, he must do so soon, or the work will be done without him—his name will leave far in the shade an Alexander's, a Cæsar's, a Napoleon's.—

Ed.

NEW HARMONY—CO-OPERATIVE SOCIETY.

Extract of a letter addressed by a generous philanthropist, the founder of several schools and establishments of benevolence and utility, to the Editor of the Revue Encyclopedique, dated July 4, 1826.

My dear Sir,—I have remained here nearly twelve months, and I have made considerable advances in my researches on education. I have witnessed with lively satisfaction the success which has attended Madame Frétegeot in the instruction of young girls, on Pestalozzi's system. Mons. Piquepal also received great encouragement during

the short time he remained in the neighborhood of this lady's school. When Mr. Robert Owen formed his establishment at New Harmony, Madame Frétegeot and M. Piquéal abandoned their undertaking, which was very profitable, to teach at New Harmony, receiving in exchange only their food and clothing, according to the system of the co-operative society, and satisfied with contributing to so great an improvement. We have all passed the last five months at New Harmony, and we have established here a school on the same system. We have purchased from Mr. Owen, the following buildings: seven large brick houses, each sixty feet by forty, to serve as storehouses for the children's provisions; eight or ten smaller brick houses for the teachers who are married, &c.; ten or twelve wooden houses, for the use of the workmen belonging to the schools; two large granaries and stables for the experimental farming school; a large public building, now converted into a workshop for the instruction of the boys in the useful arts; and a hall to be employed as a museum, for meetings, lectures, concerts, conversations, exercises, and recreations. There is sufficient room for eight hundred or one thousand children: there are as yet only three or four hundred, classed as follows: one hundred between two and five years of age, under the direction of Madame Frétegeot; from one hundred and eighty to two hundred between the ages of five and twelve, at the school of M. Naaf, assisted by his four daughters and his son, all five the pupils of Pestalozzi; and eighty in the church, under M. Piquéal, who teaches them the useful arts, mathematics, &c.

There is reason to believe that all the schools will soon be full, as well on account of the cheapness (one hundred dollars per annum, for clothing, food, lodging, and instruction) as for the solidity of the knowledge to be acquired there. Messrs. Thomas Say, Troost, and Lemur profess natural history, chemistry, drawing, &c. Mons. Say intends to publish his superb work on Entomology, with colored plates. He has sent to Paris and London for all the necessary materials. Mr. Owen's two sons, and Mr. Applegarth's family are already at the school, and we expect from England men of the first talent, all partisans of the system.—The community has bought from Mr. Owen nine hundred acres of good land for the experimental farming schools, where boys and young men of all ages will learn and put in practice the best methods of agriculture. Those which M. Piquéal directs, produced in the first six weeks the value of nine hundred dollars, which leads us to expect, that the children will be able to maintain themselves by working a few hours per day.

All that the community had purchased from Mr. Owen might be valued at thirty or forty thousand dollars; I have enabled them to pay for it in ready money. I have availed myself of this occasion to dispose of my money, before my death, by contributing to the progress

of a system which I have always regarded as the greatest benefit my fellow men can obtain. If I had not adopted this system, I should have let my fortune pass into other hands, without having witnessed the beneficial results of the use which I have made of it.

Mr. Owen has established upon his property three agricultural and mechanical societies; he hopes to have ten or twelve in a short time. The system spreads daily. This perfect equality offers a charm which outweighs every idea of fortune and ambition, and the simple thought of working for his food renders each of the members of our great co-operative family more happy than the ardent thirst and often deceitful prospect of gain can in old society.—I remain, &c.

MACLURE.

NEWHOME.

(Concluded from page 262.)

Our mental occupations consisted of conversations conducted with zeal and spirit, on subjects interesting to us all; the examination of Plato's or Xenophon's principles of community; the feasibility of modern plans of union, such as those of Mr. Owen and Miss Whitwell; and the constituent principles of civil society generally. This led into historical disquisitions, and lecturers were appointed among ourselves, to collate different authors, examine their credibility, and impart the results to the society. Dissertations on various subjects were also required, according to his ability, from every member; thus the study of one was made instrumental to the instruction of all. Every effort was made to substitute oral for book information; because it was thought an infinitely more useful practice, both for the intellect and the organs, than silent reading, particularly where the droning habit had been acquired, in schools and colleges, of slurring over words and sentences with little or no attention to their meaning. But above all, no discipline of mind or body was judged efficient, unless it strengthened and confirmed that moral sense within us all, whose approbation confers outward dignity and inward nobleness upon man; giving independence of thought and action to him who abandons it not to the direction of ignorant or artful teachers, and who prostitutes it not to the seductions of vicious and heartless companions.

Our voyage terminated favorably on the third day, and we landed at St. Brelade's, where our companions waited to receive us. We lost no time in gaining our new habitation, where every preparation had been made to celebrate the taking possession. Part of our furniture was transferred thither on the very day of our arrival, and before night the house was tenantable; each had his quarters assigned to him; in the fitting up of which, the zeal of our companions left us nothing to desire. Neatness and plainness had directed their efforts, and

the apartments admirably tallied with the simplicity and durability of the furniture that we had imported. At evening we sat down to a symposium, and quaffed, but not to excess, the choicest wines of France, in commemoration of our occupation; wit and song went round; and we cheered each other with prospects and exhortations, till the pulse of youth was at its fullest tide, and another cup must have made it flow above reason's mark.

The succeeding morning we arose at our ordinary hour, and collected upon the arena which had been selected for athletic feats. It was an elongated plain of about two acres, kept close cropped by sheep. On one side thatched sheds had been erected. Here we pursued our usual course of active exercises, as if no alteration had taken place since our last performance of them. This tended to allay that insatiate curiosity which would have led us to explore our new precincts, and possibly might have induced us to form rash projects, or unfavorable anticipations, at a time when all of us felt that the utmost self-possession was necessary for the ensuing conference. We thence proceeded to the bath, a large reservoir of welling water; and as each member plunged into its crystal bosom, he formed some unbidden vow, suggested by the scene and the enthusiasm of the moment, that he would not disturb nor pollute the sanctity of his new dwelling by idleness, contention, or vice; and we called the bath "The Fountain of the Oaths."

We adjourned then to our common hall, where we breakfasted; and thence to the council room, where we entered into deliberation, and passed the resolutions which were to govern our immediate conduct. Officers were appointed to control different departments of domestic management; parties were nominated for specific purposes; the hours for labor and study, for meals, rest, and recreation, were fixed on; and it was agreed to meet from day to day in council, until order and method were completely established, and to alter no rule without the consent of two thirds of the members on the island. Finally, the habitation was proclaimed by the name of "Newhome."

I have said, that it is not my intention to detail succinctly the proceedings of the brotherhood: it would but shew the imperfections of every human project, were I to point out the numberless alterations which we were compelled to make, the sundry little adjustments and anomalies which we were constrained to admit, before we had brought it to its present system, in which it works, almost undeviatingly, by the mere force of habit and established rule.

With the assistance of a few laborers of the island, we soon had our crops in the ground; and whatever strangeness we at first felt in tilling the land, custom and duty soon reconciled us to that first labor enjoined upon man. We drew examples from the old heroes of Rome, and thought upon those,

“ With whom compar’d, our insect tribes
Are but the beings of a summer’s day ;”

who

————— “ Have held

The plough, and greatly independent lived.”

And we endeavoured to emulate their spirit, at least in such works as were not too drudging or laborious. For these last we procured farm-servants on the island at moderate wages. But gardening in all its varieties, formed a main part of our occupation ; and auxiliary lectures were appointed to be given by one who had qualified himself by reading the choicest works, to lay down such instructions as were suitable to the season and climate ; and under him the practical superintendants ordered their improvements, whether in the hothouse, the grapery, the orchard, the kitchen-garden, the parterre, the lawns, or hedge-rows. Originally every one of us contributed a portion of his labour daily to the improvement of the grounds ; but now it is found that one-third of the society is sufficient to keep them in good order ; unless at seasons of hurry and difficulty, such as hay-making, harvest, and apple-gathering for the cyder-press—then all who are present lend a hand, dressed in the working uniform of the society. There are always intermittent seasons of festivity and merrymaking. On ordinary occasions, those whose turn it is to attend the out-door business of the farm, receive their directions over night, and do not join the rest in their games and diversions next morning, but proceed to their allotted task, never more than a six-hours’ job, on the completion of which they may return to their companions. If the work is reported to be unfinished or ill-done, no further penalty is imposed upon the transgressor, than an injunction to return and rectify his omission next day. This effectually guards against slovenly labour ; but it has seldom been required to enforce any of the observances of the institution ; for each member finds his comforts dependent upon the general good, and knows very well, that he enjoys infinitely more blessings at less trouble and expense in the lap of this society, than if he were thrown an isolated struggler upon the world. As to our domestic arrangements, they are under the charge of a comptroller and purveyor, elected at intervals ; these, assisted by a housekeeper, cook, and a few other domestics, regulate our household.

In the spring of the year we enlarged our dwelling by out-houses, containing apartments for visitors, besides closets and libraries for the literary members. We added to our offices a painting and sculpture room, a laboratory and workshop, in which those who were inclined to the fine arts, chemistry, or mechanism, might pursue their studies. These and other scientific subjects were not only canvassed familiarly in our meetings, but short histories and explanations of recent discoveries were occasionally directed to be given by their respective pro-

fessors among us. We were not ashamed to assist in the erection of our own buildings. Many of us were seen, girt with our aprons, on the scaffolding of the building with plummet and trowel, aiding the hired mason in his work; some shaped coin stones, others adapted timbers for the roof; few were idle, and none from a frivolous notion that it was *infra dignitatem*. We had abjured the silly vanity of aristocratic pride; ridicule lost its sway over us, when once we had resolved to obey reason and nature, preferably to conventional modes of thinking. We had long adopted it as a maxim, that he who contributes not a share of his labor to the general good, is a freebooter upon society; and that there is a correcting dispensation in Providence, that forbids him to enjoy, in its true sense, what he has not earned—in short, that he must miss happiness were the world's wealth at his feet. It was in this spirit that many among us, whose pecuniary means would have enabled them to employ substitutes, refused to resort to such compromising expedients; and that those who would gladly have been excused, on the score of exerting their talents in sedentary pursuits, also disdained unnecessarily to evade the social compact by indolent subterfuges. The notion was not admitted amongst us, that labor and thinking were two separate and incompatible offices; on the contrary, the alternation of each was thought good, both for bodily and mental vigour; and unquestionably it has proved productive of more common leisure and individual comfort, than if the community had consisted of two classes of slaves, the one overburdened with corporeal, the other with intellectual toils.

In the third year of our establishment we constructed a theatre for our lectures; around the walls and galleries of which we formed cases and compartments for such objects of natural history as composed the museum of the society. The whole was surmounted by a dome, the chamber of which made a rude observatory for astronomical purposes. A wilderness of intermingled trees, creepers, and underwood, darkens the northern side of the hill on which this simple structure is raised; the labyrinth gradually loses its wildness in rows of finer and finer shrubs, till, in the meridian aspect, the mount becomes enriched with the rarest plants and exotics.

The same year we purchased a small vessel, or *corsaire*, which had been used as a privateer by the hardy marines of St. Aubin's; in this, under the command of a member who had been an officer in the navy, we all took our turns, till we became expert mariners, hardened to the sea, and acquainted with all the neighboring coasts. It not only served us as a fishing smack, but enabled us to take voyages of pleasure to the coasts of France, and fowling parties to some of the little rocks of the Cesarean Isles, on which woodcocks, barnacles, and other migratory fowl alight, and where no game-laws impede the pleasure of the sportsman. A few hours took us to Normandy; and St. Ma-

loes became our market for several commodities which could be had cheaper there than in St. Helier's, or the other towns of the islands. Two of our brethren have been occasionally furnished by the society with the means of travelling into countries, the language of which they had learned from natives admitted into the institution. On such occasions they were usually disembarked on some part of the French coast, and thence, as pedestrians, have found their way into Spain, Italy, Germany, and Switzerland, reaping information every foot of the road, and consulting the interests of the society by purchases, not only of pure wines, but of manufactures and mechanical inventions; and by transmission of specimens of botany and mineralogy to Newhome. The voyagers often send us home letters, which are read with delight by the assembled inmates; they also at times bring back estimable strangers, whose conversation and accomplishments instruct and enchant the little republic. It is thus that the poetry and music of Germany and Italy have been naturalized among us. Our walls are hung with pictures touched by foreign masters. Our porticoes abound with statues moulded in Florence and Vienna. The arts flourish here, unseared by professional devotion and taste-withering anxieties. The future does not engulph imagination in cares and ambitious dreams, but leaves it at liberty to explore whatever is beautiful or sublime in surrounding nature, or in ancient monuments.

The use of arms is familiar to the community, who know that the arts and blessings of peace depend upon the warlike virtues; and who, as citizens of the state, may one day be called upon to protect the country in which they pride themselves, and in which they enjoy such manifold rights: regular days are appointed for drill, platoon-exercise, and horsemanship, at which officers who have served in war generally preside.

The boast of the institution is, to render every one of its members a benefactor to all the rest; to excite and foster emulation in as many useful arts of life as possible, that every one may excel in some one branch. This is the only division of labor—that each member being preeminent in some particular art or science, may confer the benefit of his acquirements upon the whole community. We have almost as many professors as members; and such is the diversity of human genius, when free to choose its own direction, that scarcely two individuals manifest the same leading talent. The only professorships we repudiate are those of ethics, philosophy, and divinity, from a persuasion that herein none of us can profitably take our guidance from another; but that we are all equally bound to be perfect in the knowledge of our duties, and to habituate ourselves to receive them from a higher source than nominated instructors. Oratory is not cultivated as a separate art; but is either a habit acquired by freedom and fearlessness of speech, or a spontaneous effusion springing from enthusi-

asm and the consciousness of virtue. Poetry, however, has its honors among us; for we hold it, to conjoin art and skill with genius and feeling; to be something more than music and painting combined.

One half of our quæstors in London are replaced monthly, unless when it becomes necessary for any one to exceed that limited time for a specific object, such as medical study or tasteful pursuit. Most of our financial concerns are entrusted to their management, the investment of capital, the purchase of commodities, and the disposal of the productions of the Newhomians, whether literary, artistical, or mechanical. By good faith and management the funds of the society are in a flourishing condition; every member too has a thorough insight into our dealings, and is become, in a degree, conversant with mercantile transactions.

It may be thought exaggeration, that so small a sum as sixty pounds should be adequate to ensure all these advantages. But it must be considered, that all articles of consumption are laid in at wholesale price, or purchased for ready money in markets where they can be bought cheapest. Able workmen, supported by the institution, make up our clothing, without respect to fashion or extravagance. Every thing is of the best quality, and consequently elegant. Our diet is neither sparing nor luxurious, consisting of the best provisions purchasable in the cheap markets of St. Helier's or St. Maloe's. We bake, brew, and churn at home.

From the peculiar circumstances of the island, we can procure colonial produce at almost importation price. But it is in the quantity we make the greatest saving; in fact the profit of the retailer is entirely merged; and that which would enrich the grocer or chandler, goes into the coffers of the institution. In the same manner every interventionary profit is cut off from agents, stewards, and jobbers. "*Sic nos non nobis*" cannot be applied to us; for we reap what we sow to the uttermost sheaf, and enjoy undiminished, all that we have exerted ourselves to obtain.

Objections have been raised against the institution, as if it were of a monastic or antisocial nature, and prevented the forming of alliances with the better part of the creation; but these have been proved to be unfounded. They are the true respecters and adorers of women, whom regularity of life preserves from contaminating connexions. In their attachments to the charming sex, they evince infinitely more devotedness, than those to whom hourly contact exposes all the little foibles and contests of female vanity in the great world. Many of our companions, in their rambles through provincial parts of Great Britain, and Southern Europe, have found amiable and endearing partners, whose affections they have known how to secure; and have carried into domestic life that settled temper, and those providential habits, which guarantee its happiness, and enable them to look forward to the

blessing of offspring, without repining at moderate incomes or baffled expectations. Such as have not been able to accomplish their secret aspirations after matrimonial alliances, are no worse off than thousands in society at large, who have no prospect of honorably overcoming the difficulties which poverty interposes; and, on an average, the prospects of success are in the favor of those, who, with views more moderate, unite qualities as cultivated, and more adapted to various stations of life. Far from being secluded from the possibility of forming connexions, they enjoy more extensive opportunities than they did previous to their entrance into the society; not only do they mingle familiarly with the respectable families of the island, but in London and abroad we keep up friendships, and make visits at a hundred leagues' distance, where a letter of introduction is sufficient to ensure us a hospitable welcome; for the friends of one soon become the acquaintance of all.

As to other objections of a speculative nature, this is not the place to answer them; when started by opponents, or persons seeking information relative to the institution, they shall be refuted or admitted, according as they are frivolous or valid. We are not beating up for recruits, for the republic is as populous as its territory will admit; but we are anxious that others should satisfy themselves of the practicability of this plan of mutual endeavor, and so be induced to attempt its execution, whether on a modified scale in the capital itself, or in full perfection in other parts of the United Kingdom, nearly, if not fully as eligible as **NEWHOME**.

QUESTOR.

ON MACHINERY.

To the Editor of the Co-operative Magazine.

That machinery is a positive evil, rather than a blessing to society, is one of the errors now prevalent amongst the laboring classes; and that such an error should prevail will cease to be a matter of wonder, when we consider that the increase of machinery has been the *immediate* cause of a great proportion of the distress at present existing in our manufacturing districts. The plausibility, however, of an error renders it the more dangerous. With a desire therefore, to exhibit the subject in what appears to me its true light, the following observations are offered.

Altho' activity and love of employment either mental or bodily are inseparable from human nature, it must still be admitted that compulsory labour is not desirable. It must also be admitted that the increase of the power of man over the material creation is desirable. Now the objects of machinery (which objects it accomplishes) are,

to reduce the necessity of manual labor and to increase the power of man over the material world. How then can the improvement of machinery (one of the noblest creations of the mind of man, and that which is in itself capable of producing benefits of the utmost value) be made subservient to the introduction of want and wretchedness to society? The answer to this is; because the basis of such society is competition and not co-operation.

I know no better way of illustrating and enforcing this position, than by taking a view of the effects of machinery, as they operate upon the two states of society, competitive and co-operative; and if it shall appear as the result of such an examination, that there is a point in competitive society at which machinery becomes the precursor of decided evils; and that, on the contrary, there is no period of co-operative association at which machinery is not the cause of great and important advantages; I think it is very fair to conclude that we may hence derive an argument of more than ordinary weight in favor of the co-operative system.

In what way is machinery supposed to be beneficial to a competitive community? By enabling it to manufacture with the same, or a less number of hands, and at but little more or even a smaller expence larger quantities of goods and at a cheaper rate than its neighbours who are without machinery can. If this be correct, it is evident, that whenever these neighbours avail themselves of the powers of machinery (which they will do as soon as they can) the exclusive advantages which before accrued to the community, which first employed machinery, will cease. This is the inevitable consequence of competition, a consequence, which under the existing state of things the consumers of manufactures very properly rejoice in and encourage, because by it they are in a great measure protected from the mischiefs of monopoly.

But I will endeavour to illustrate this by an imaginary instance. I will suppose a case in which two nations supply the same market with cotton goods, and each employs a thousand hands in manufacturing them. In one of these nations an ingenious man invents a machine, by the assistance of which the one thousand hands employed in the cotton manufacture of that nation can produce double the quantity of goods as before. Double the quantity is in consequence manufactured in this nation which has the benefit of machinery; and when the time of market comes round, the merchants of this nation offer their goods at a much cheaper rate than the merchants of the neighbouring nation. The consequence is that the former supply the whole demand of the market and return home much enriched. It is, I believe, a maxim which no one will dispute, that "supply is always in the long run regulated by demand." Now we will suppose that the other of the two nations, ascertaining the cause of its rival's prosperity, makes use of the same means and by the aid of machinery enables its merchants to

offer goods in the market at the same low price. In consequence of the lowness of price, the demand will be somewhat greater than formerly; but to suppose that it will be equal to the increased power of production possessed by the one thousand hands of each nation aided by machinery, would be to suppose an absurdity. The result would therefore be, that the cotton manufacturers finding the demand not equal to what they could supply, instead of refraining to work their machines in order to keep up their complement of one thousand hands for each nation, would discharge some of their men and society would be burthened by a number of individuals, who could not find work at the manufactories to which they had been accustomed. Thus the system would continue; every improvement in machinery would cause a certain number of cotton operatives to be discharged, until out of the thousand hands originally employed not more than one hundred would be retained; a certain number being always necessary to construct the machinery and superintend its working.

The case I have supposed, fairly represents this country at the present time. The improvements of machinery have rendered our power of production so great, that if all our manufacturing laborers were employed, as they ought to be, the markets of the world would be infinitely overstocked. Besides this, our rivals and those whom we have been accustomed to supply, have learnt the secret of our power, and are beginning to avail themselves of it; the former by selling articles as good and as cheap as we do, and the latter by supplying themselves. The distresses of the present times would, no doubt, have visited us sooner, but our local situation being distant from the seat of war, and the long hostilities which raged in Europe having stopped all peaceful arts on the continent, our manufacturers found full employment for their men and at the same time encouraged machinery to its utmost extent. The crisis has, however, at length arrived, and many thousands of individuals bred to a particular occupation, and in a great measure unfit for any other, are plunged into poverty and wretchedness. Nor can they, if capable of other employment, find it, for every branch of manufacture is in the same situation; and during the whole period of depression the advancement of science has, by its numerous discoveries, rendered machinery more and more potent.

But let us now view the effects, which the introduction of machinery would have upon a co-operative community. Suppose one to be formed in ignorance of the powers of machinery; and in consequence its members are compelled to labor eight hours per day. Machinery is introduced, and by its aid six hours' labor produces as much as eight hours' without it. This machinery is improved and goes on improving till in the end by four hours' labor more is produced, than by the original unassisted eight hours'; now this is unmixed good. No markets are overstocked; no laborers thrown out of bread; but all parties

concerned are benefitted, and human nature is partially emancipated from the curse "In the sweat of thy brow shall thou eat thy bread, all the days of thy life".

From what has been said, I think it must be apparent that there is in competitive society, a point at which machinery becomes the cause of evil. To myself there is than this no more satisfactory proof of the existence of a radical defect in the constitution of that society. Can that state of things be right, in which one of the noblest productions of the mind of man is the cause of mischief! and that too not accidentally or from particular circumstances, but essentially and universally?

Seeing then, that in society, as it now is, the benefits of machinery are not only rendered useless, but absolutely transformed into evils of immense magnitude, what is to be done? Must we reject machinery? As a friend to co-operation, and speaking to co-operators, I answer, "No. Retain it and encourage it as a powerful ally." Society in Europe for centuries past has been advancing towards equality and co-operation. In the dark times of feudal barbarism, there were but two classes of men, the lords and their vassals; those who had large property and those who had none. Upon the introduction of light among the vassals, followed their partial emancipation from slavery, and a small acquisition of property. In this way the existence of a middle class commenced. As knowledge advanced, liberty increased, and property came in still larger quantities to the middle class. At the present time this class (between the laborers and the aristocracy) by the general extension of knowledge, and the numerous means of acquiring property, has in its possession a large proportion of the nation. From experience of the past therefore, I look forward to the future, and contend that every step we advance in knowledge and improvement is a step towards equality and co-operation. I may not be so sanguine as to suppose that the present century (perhaps not the next) will be the period, when the co-operative system shall *generally* prevail; but of this I am convinced, that, as we are daily advancing towards equality in knowledge, so are we daily advancing towards equality in the distribution of wealth, or community of property. Our progress may not be equally perceptible, but it is not less sure.

But to return to machinery, the inference I wish to draw from what I have just said is this; that as it appears that the general diffusion of knowledge and improvement, has at all times proved the forerunner of a more general diffusion of wealth (one grand object of co-operative exertion); and as machinery is one of the most powerful means of diffusion of knowledge and improvement; therefore the lovers of co-operation should, above all others, encourage machinery with the utmost determination. Let them not be diverted from this laudable purpose by a consideration of the evils, which, in the present state of society, coexist with machinery; but on the contrary, let them, by

that very consideration, be stimulated to its encouragement, as the surest way of advancing that new state of society, of which co-operation is the basis, and in which all will see that so glorious an invention ought never to have been otherwise than a blessing of the highest order. O. Z.

Note. Since writing the above, a friend of mine has suggested the following idea: "That machinery eats nothing; consumes nothing which men want as an end; employment or labor, which it does consume, being only a means". I have not time to remark upon the suggestion; but those who consider the subject, will appreciate the value of the observation.

In all the opinions of our perspicuous and enlightened correspondent's letter we perfectly concur, that excepted, in which he seems to think it too sanguine to hope for the general prevalence of the co-operative system within this century, or perhaps the next. We own we cannot consider it by any means so very sanguine to hope for the general prevalence of the system at least in Europe, even within the present. Confident we are, that if seven or eight co-operative communities were now established in this country and found to afford to all their members as much more happiness as we are convinced they would, than is experienced by any class of what is called society in its present state, fifty, perhaps even twenty years would not elapse without Britain's general adoption of the system. Our rich would in a little time fly to it as eagerly as our poor, and would find their happiness at least equally increased.

But if generally adopted by Britain, first of countries of the earth, at present, in wealth, in intercourse with nations, in influence, how long would what is so simple and so full of blessings require to extend itself throughout all nations? Steam navigation is now approximating to one another all quarters of the globe; and every day sees it improving. This and railway travelling will soon, almost literally, bring the farthest separated regions into neighborhood, and place the most distant nations at one another's thresholds. Literary education is advancing with giant strides; and illumination and true knowledge will certainly not long delay to follow. Machinery and invention are making rapid progress to supersede nearly any need of human labour. The co-operative system would entwine good will and zeal for the happiness of mankind into man's very essence; it would make them, as Montesquieu says of the love for the republic in a democracy, "a sensation, not a consequence of acquired knowledge," make them as apparently inherent as ambition is at present, and render them more powerful and more general excitements to all necessary or useful exertion, than the love of riches and the desire of individual acquisition have been, alas!, too long. Then indeed could and would England,

with increased wealth, with increased intercourse with nations, and with increased influence, send forth her missionaries to the farthest corners of the earth, and with a certainty of success; for her missions would be those of real comfort and true joy to all men, and would not be contrary to the religion of any. Then might she hope, nay, have no doubt, that her missionaries would make converts of the Hindoo, the Mahomedan, the Heathen. They would preach the very first and simplest, as well as the most full of benefits and most rational idea of society,—the idea of a family working, father, mother and children, for one another with one accord, and enjoying in common their common production,—“doing to each other as each would be done by, and loving one another as oneself.”

The system also, as will be seen in a letter, from Mr. Maclure at New Harmony, in a subsequent page, is making progress, and is likely soon to make *rapid* progress in the United States of America. Those states likewise are great in wealth, in intercourse with nations, in influence; and are advancing with daily accelerated step to equal, if not outstrip the first in each. If they and Britain combine to push forward the system, to be the bearers of glad tidings to mankind, the messengers of peace and goodwill, of abundance, comfort, harmony, and happiness to all men, how long will it be extending from pole to pole? By it only, and by it surely they will really civilize, truly enlighten the backwoodsman and the savage,—they will regenerate the falsely civilized, will intellectualize, will rectify the erroneously enlightened,—will socialize, make virtuous, make happy all the human race.—En.

ORBISTON.

Our accounts from Orbiston continue highly gratifying. The extract from the last received Orbiston Register shews, that the members of the establishment are daily advancing to the fullest adoption of the *co-operative and communal* principles.

There are subsequent letters of a later date than the register; and, as they all were written by members of the establishment to private friends, and three of them by members too, who at one time wrote of the state of their affairs very despondently, they may be depended on as giving at most not a more favorable representation than justifiable of their circumstances.

S. F., writer of one of those letters, complains of some of the observations of our Magazine of September on Orbiston. All we shall say on the occasion at present is, that S. F. and his fellow members may be fully assured, that our observations were made, not with the smallest degree of anger, ill-will, or even blame, but entirely with a view of sug-

gesting to them, how, in our opinion, they might most speedily improve their condition and remedy those defects which we still cannot help conceiving they were not free from; as well as of pointing out to others, how, in our view, communities should be commenced with the probability of the earliest success, and also of accounting for their failure, should it unhappily take place (as by not a few of the well wishers of their cause was feared) and of shewing that the failure should not be attributed to the principles or the system, but to the insufficient means, or the imperfect mode, or both means and mode, of carrying them into execution.

After the letters, we shall make some further remarks on the complaint against us.—Ed.

(Extract from the Orbiston Register of November 1, 1826.)

The new arrangements are proceeding as speedily as possible. The members who have been elected to form the Executive Council have entered on the duties of their office with the greatest energy. They meet every evening, and at present are engaged in the domestic arrangements, such as the erection of apparatus for the more economical preparation and distribution of our food; the thorough cleaning of the several apartments public and private; and for all the various indispensables requisite for the order, comfort, and cleanliness of so large a family as we now compose.

The welfare of the children is also a subject of serious interest with us; their complete superintendence, night and day, their clothing, and feeding; and properly arranging their school duties and their other employments, &c.

A library is in contemplation, the approaching winter's long evenings affording a fair prospect of its being found extremely useful.

Both proprietors and tenants entertain the fullest confidence of complete success.

On Monday evening, October 2, a general meeting of the tenants took into consideration the proposals necessary to make to the proprietors. The following were ultimately agreed to:

“That the community are desirous of taking upon themselves the Orbiston estate, subject to whatever debts or other incumbrances may be depending thereon.

“That should the proprietors be willing to consign the above estate to the community, they will insure to the proprietors the regular payment of five per cent interest on the capital laid out thereon; and further, they will consign over from time to time, in payment of the above debt, whatever surplus produce of their labor may arise, after every expense necessary for carrying on the concern shall have been defrayed.

"But they trust, that, in order that the above may be effectually supported, the proprietors will from time to time advance whatever funds may be found indispensably necessary for the carrying the intended operations of the community into complete effect.

"And in order to secure to the proprietors the due performance of the above conditions, the community desire to constitute the trustee of the proprietors the treasurer of the community; and will insure to him, and to all the proprietors, the opportunity, whenever they may desire it, of investigating the books of the several departments of industry, now, or about to be carried on by the community."

Second Meeting of Proprietors.

At this meeting of the proprietors, held on Tuesday, Oct. 3, a letter, containing the above proposals of the tenants for taking the land and building, &c. was read.

The deputation was instructed to inform the tenants, that it was essentially necessary that every tenant, previous to becoming a member of the proposed community should subscribe to the doctrine; "That man is the creature of circumstances, and that character is *formed for*, and *not by* the individuals," as taught in the writings of Mr. Owen. It was likewise desired, that the whole of the members should be re-admitted by ballot, and that the rules and regulations for the intended community should be prepared and submitted to the proprietors, previous to their deciding ultimately on the proposals laid before them.

The Third Meeting of Proprietors was

On Tuesday, Oct. 17, when the deputation from the tenants presented the rules and regulations drawn up by the provisional committee, for the approbation of the proprietors.

In the Evening of the same day, a meeting of the tenants was held to receive the answer of the proprietors.

A. Campbell stated it to them, and the communication gave universal satisfaction.

The form of government was then discussed, and it was ultimately agreed to, that it should consist of the *Superintendants of Departments* and of *Representatives* to be chosen by the whole body, one for every ten members of the community.

On Wednesday Evening an election took place of the *Representatives*, when ten were chosen.

After which, A. Paul was elected general secretary to the community.

The Executive Government of the community consists of the following members, viz.

President, Mr. Abram Combe.

Superintendants.

Miss Whitwell, of the schools; A. Campbell, J. Hutton, J. Lambe, and E. Simpson.—

Representatives.

W. Cameron, S. Fenner, R. Foster, A. Hamilton, H. Kirkpatrick, J. Reid, W. Rogers, W. Shedden, R. Wigg, and W. Wilson.—

A. Paul, Secretary.

Letter and Extracts of Letters written from Orbiston to Friends in London.

Dear Sir,--I take the opportunity of a friend going to London, to send you a correct account of this place, our condition, proceedings, and expectations, &c. I feel this the more necessary, because I am led to believe that there have been received in London concerning us, reports of an unfavorable nature; and that the conclusions come to both by those reporting and those receiving the reports, were by no means so gratifying as a knowledge of *the whole of the circumstances* would justify.

To me it is *hardly conceivable* that things should have gone on better than they have done. Let it be recollected, as our worthy agent, Mr. A. Combe, has repeatedly said, that "we are beating an *untrodden* path." The best mode of proceeding we have got to *discover* at every step; we therefore need great care and deliberation, lest we should take a *false* step. Look again at the *materials* with which we had to work; not that I think upon the whole, much better could be obtained. There is among the tenants at Orbiston, a considerable degree of sterling talent. But they have all of them been till their coming here in considerably different circumstances, which of course has produced in them considerable differences and sometimes contrarieties. In addition to this, many of them, having been previously centres of little circles, naturally bring with them *feelings of superiority*; and it takes some time for each to find out the *place* in the society, to which he properly belongs. But these petty differences are fast subsiding, and harmony and good feeling prevail. Yet it requires *time* to bring those things about. From these considerations it is, that I am most astonished at what may be termed the *impatience* of some of our London friends, as well as of others. They expect every thing to be accomplished *at once*? Did Mr. Owen produce, at New Lanark his entire object at once? Did Mr. Rapp at Harmony place his society in a state of comparative comfort and happiness at once? To accomplish so great an object as we all have in view, requires time and patience; but the people here have been together only a very few

months. I again say, from a consideration of the newness of the path, the necessary incongruity of the materials at the commencement, and the shortness of the time, it is hardly conceivable that things should have gone on better than they have.

Much has been said about Mr. Combe's mis-management. Let the facts be stated and let persons judge for themselves. "Mr. Owen lays great stress on the formation of character, and the direction of the productive powers; more particularly he says, "these communities should be essentially agricultural, and that wealth to almost any amount may be obtained by the extensive introduction of machinery."

In what way has Mr. Combe proceeded? In the first place, like a skilful general, he has united them into small companies for the purpose of *drilling* them as it were into the principles, that they might see their importance in miniature, and be able to calculate their advantages in the distance, as well as become better acquainted with each other. In the second place, seeing there was a disposition to *speculate* and to follow their old though useless employments, because they conceived they would produce a greater *immediate* advantage, he always, instead of encouraging this, said "*look to the land*, for that will always prove to be a *permanent source of wealth*." In the third place, he has given the greatest encouragement to a few possessing the requisite skill in the erection of a machinery workshop, in which may be made the various sorts of machinery to be applied to the different branches of industry. Taking a broad and comprehensive view of the subject, Mr. Combe appears to me to have done all that could be done in so small a portion of time. If we look to minor points, perhaps sagacity might discover that there might have been some improvement; but this will be the case throughout the duration of the world, and is, compared with the great object, not worth a moment's consideration. Let it be recollected, that Mr. Combe has laboured for a considerable time under severe indisposition, unfitting him for much bodily exertion.

The Co-operative Magazine of September states, "that the establishment at this place has not advanced so rapidly as could be wished, to realize the expectation which many have formed from it;" and it ascribes this to three causes—"the expenditure of the funds in splendid buildings, instead of applying them to the production of the first necessities of life; the want of sufficient capital; and the not beginning on the right principle, equal distribution." I do not know that the buildings are particularly *splendid*; but this I do know, that they are *solidly useful*, and I feel delighted with the prospect that while the chilling blasts of the north are passing over my head in the ensuing winter, that I and my family will be safely sheltered from their keenness; and I regret that so many thousands of my fellow creatures have not an equally comfortable asylum. It is true that

the buildings may be higher than may suit the tastes of some of our London friends; but it should be remembered, they are in accordance with the acquired habits of the majority of the people here. But such objections appear to me not worth a moment's consideration when compared with the *great object* we have in view.

As to what is said, of a sufficient share of the capital not having been applied to the production of the first necessities of life, *there is no truth in it. This has all along been attended to.* By far the greater part of the people have been employed in agricultural pursuits. Neither have I perceived any deficiency of the capital necessary to carry on what has been undertaken. There certainly has been no deficiency of necessary food; and when any individuals, or set of individuals, have exerted themselves in what was considered a beneficial manner, they have invariably had the advances necessary to carry on their operations.

But supposing there should have been a deficiency in the amount of capital which it might be necessary to have, to what causes are we to ascribe it? Partly, no doubt, to the financial embarrassments of the country. Many persons have not been able on this account to come forward as they could wish. But, I think, there is another cause; and that is, the friends of the co-operative system divide their strength; instead of uniting all their powers in producing one complete experiment, they divide and subdivide, and are thus prevented from accomplishing any-thing. It comes therefore with a very bad grace from the London friends, *generally*, to complain of the insufficiency of the capital, when only few of them have stepped forward to augment it, but have left it to a few liberal individuals, who have boldly undertaken it, to get through it how they can. Happily there is nothing to fear; the zeal of the co-operators, aided by the unparalleled liberality of the proprietors will enable them to overcome every difficulty.

But, "they have not begun on the right principle, *equal distribution.*" And why did they not? There was nobody but themselves to prevent their so doing. As they did not do it, it is evident they were not prepared for so great a change, which has justly been denominated "the perfection of the co-operative system." It should be remembered that, as what we advocate is a "*voluntary* equality of wealth," every species of *force* must be excluded.

When I first came to this place, I was for the immediate adoption of the principle of equal distribution; but I soon found the people were not prepared for it. A change of circumstances has since produced that *state of mind* which has led to its adoption.

With feelings of sincere acknowledgement for your kindness in sending me here, which I conceive to be the happiest situation in the world, I remain, your's respectfully,

Orbiston, October 15, 1826.

S. F.

M. M——n, Esq. London.

MY DEAR COUSIN,—It gives me great pleasure to give you additional assurances of our doing well here. We certainly have more and more pleasing prospects opening on us every week. This very night we are informed, that one thousand pounds have been lodged in the hands of a banker for our use, and we have just now appointed one of our members stockholder on our part; so that the account may be opened to morrow. This and many other equally encouraging circumstances tell us, we shall not want assistance to any extent, as long as we shew ourselves worthy of it.

Your's affectionately,

Orbiston, November 9, 1826.

W. V. L.

Mr. W——t, St. James's street, London.

DEAR SIR,—It is with great pleasure I inform you, that the state of things is now entirely altered here; indeed so much so, that the former may be compared to gross darkness compared to the present, which is most splendid light. I feel confident that there is not in existence the same number of men in any communion so well situated as to immediate prospects, and with such glorious hopes for the future. It is now quite clear to us, that it will be our own faults, if we do not very soon completely banish from amongst us poverty with all its attendant miseries.

We are establishing some of the most useful trades and occupations, in which we are greatly assisted by having some as good mechanics and other tradesmen as the country can boast.

I could write much more in praise of our present prospects; but it may be perhaps more prudent to wait a little and let our actions tell.

I remain, your fellow laborer in a good cause,

J. L.

Orbiston, November 14, 1826.

Mr. W——t.

My Dear Cousin,—As to this place, it is most beautiful. It is most delightfully situated. We have got a fine garden at the front of the house; and all the way down from the farm is a gravel walk, along which are gooseberry bushes on each side. It is about twenty yards from the door; and opposite the window is to be a handsome flower garden.

My husband and Mr. L. say they would not leave this place for five hundred pounds a year each, and neither would I, for never never was I so comfortable and happy. If you want comfort, this is the place. I could not have believed any one before I experienced it. It is like another world; I never will leave it. I have been at a meeting last night; and such mirth I never knew. There is dancing three times a week. Indeed there is nothing but pleasure, with the best of eating and drinking.

Yours affectionately,

M. L.

Orbiston, November 20, 1826.

Mr. W——t.

OBSERVATIONS ON S. F.'s LETTER.

We shall now make a few observations on S. F.'s charges against our September Magazine's remarks respecting Orbiston. We shall premise by saying, that we are sure he cannot more sincerely or warmly rejoice in the accelerated progress, which his, W. V. L.'s, M. L.'s, and J. L.'s letters shew that the establishment is making to prosperity, than we do. Neither, we will venture to assert, is his opinion of the value, sincerity and benevolence of Mr. Combe higher than ours. Indeed we always, whenever we heard (as we not unfrequently did hear) Mr. Combe's views, motives, and judgment called in question, declared our decided conviction of the purity of the

two first, and of the general soundness of the last, though he might not have taken the best possible steps on all occasions, or however he may, to those at a distance from Orbiston, who could not know the circumstances of his situation as well as he himself did, seem too slow in adopting the co-operative and communal system in its full extent.

We now come to S. F.'s charges against our observations respecting Orbiston. He says that "our magazine states, that the establishment has not advanced as rapidly as could be wished, to realize the expectations which many had formed from it; and that it ascribes this to three causes—the expenditure of the funds in splendid buildings, instead of applying them to the production of the first necessities of life; the want of sufficient capital; and the not beginning on the right principle."

With regard to our first observation, many certainly expected, that there would be from the commencement, a community of interests, an alacrity of exertion, and a liveliness of hope at Orbiston; but instead of these, we had even from some of the very members of the establishment, for a couple of months, up to September, most gloomy and despondent accounts—accounts of no unity of feeling, no activity of effort, no order, no comfort, no confidence, no cheering expectation. Many of the most ardent of the London Co-operative Society despaired, and nearly all doubted of the success of the undertaking. The writer of the present observations was one of the few, who never lost, and always expressed, the strongest hope. He was confident of Mr. Hamilton's thorough knowledge of, and firm adherence to the principles of the system, and of his soundness of understanding and sincere benevolence; he had a high conception of Mr. Combe's abilities, and a strong persuasion of his attachment to the principles. He was convinced, that if the system got a fair trial, it could not but succeed; he believed that Messrs. Hamilton and Combe could give it that trial; and from his knowledge of the one and opinion of the other, he had little doubt that they would. The event has proved that he was not mistaken on the occasion; but he conceived it his duty to rescue, as far as he could, the system from having ascribed to it what was due only to circumstances; to state what in his conception those circumstances were; and to urge the adoption of what he has the strongest reliance would lead to prosperity and happiness.—Here he may be pardoned for remarking, that very soon after his doing this, the adoption took place, and the consequence was almost instantaneous,—“let light be and light was,”—the right principle, community of property, was introduced; and immediately sprung order from confusion; cheerfulness burst from gloom; energy from torpor; chaos yielded to arrangement; jealousy to confidence; dissention to harmony; and abundance and happiness spread suddenly throughout. Can there be a stronger proof of the value of the principle?

As to the charge against us for assigning the want of sufficient capital as one of the causes of the more than expected slowness of progress, the Orbiston Register itself mentioned more than once the difficulty of procuring sufficient. And how can S. F. reproach his London friends for not vesting any in the Orbiston Establishment, when he knows that they never promised to do so, and that a great object with them was, and is, to establish a community within forty or fifty miles of London? We are as happy as S. F. can possibly be, that there is no deficiency of capital found at Orbiston. But if this was the case from the beginning, it the more strongly confirms that the delay of adopting community of property was the cause of delay of prosperity and happiness. If it was not, however, the case, and if the proprietors could not have depended on their resources in case of necessity, we still cannot avoid being of opinion, that it would have been more prudent in the beginning to provide a year's stock of the first necessities of life to enable the members immediately to adopt community of property without any inconvenience, and to proceed with productive occupations, than to build towering edifices, however solid and comfortable; as these they could build at their greater leisure, and in the mean time live very comfortably, may

most happily in neat and cheaply raised cottages; but without the first necessities of life and community of property, as they have found, comfort and happiness they could not enjoy.

We now come to the charge with respect to our saying, that the Orbistonians "did not begin on the right principle, *equal distribution or community of property*." S. F. asks—"why did they not?" We answer; "because the right principle was not proposed in the beginning to them as a fundamental and indispensable rule of the establishment." If it had been, they would have either immediately embraced and more and more fully understood and appreciated it, the more they advanced in its practice; or they would not have entered the establishment at all. But S. F. says, "the people were not prepared for it;" and "a voluntary equality of wealth is what we advocate." Why they were not prepared for it, I have just now explained. If it had been laid down as an indispensable condition of becoming members of the establishment, those who would become members would be prepared for it from their entrance. There would be no danger of not getting numbers in abundance. Was it feared, that the two fundamental principles, the very essence of association—*general co-operation and community of property*—could not be made intelligible to the common understanding without an extensive train of argument and a length of instruction? If it was, never was a fear more groundless. The system is simplicity itself. It is only our being so accustomed to an artificial, complicated, and intricate system, that causes any of us to consider it any thing else. What understanding cannot, without a moment's delay, clearly comprehend the idea of a family, father, mother, and children, living together; working and producing for one another in common; and enjoying in common the produce of their common work. This is the very first idea, and was the very foundation of society. Indeed the air of mysticism, in which Mr. Owen used to involve a system so simple, was one of the chief causes, why that excellent and able individual's endeavours had not greater success in this country.

If nine or ten families were thrown on a desert island, what would be their first thought? Would it not be that of assisting one another in procuring food, in raising dwellings, in providing cloathing, in producing comforts and conveniences? They would not need much consideration to see, that by thus assisting one another, they would produce more, and that each would consequently have more to enjoy, than by working each separately; and that also by having equal property in the common produce, each would be more anxious to produce as much as possible, than if the property were not equal. We find accordingly, that this is the principle of society with the tribes of North American Savages, as far as regards the members of each tribe between themselves. It was the principle formerly with the Buccaneers of St. Domingo.

But S. F. says, "the equality of wealth must be voluntary." So it would be, by admitting only those who would be willing to have this equality. Would it not be more rational not to receive such as would not agree to this practical principle, than to exclude persons for not being able to decide on the metaphysical question, whether "we are or are not the children of circumstances," or whether we have or have not freewill? Indeed we much regret this resolution of the Orbiston community; and we anxiously wish they would rescind it. Sure we are that an individual may be a most excellent co-operative without being able to decide on a metaphysical point, on which some of the ablest men have differed; and that a man may think his will is perfectly free, and yet be willing to exert all his faculties in co-operation and community of property. But without the practical principle of community of property, the co-operative system cannot exist, and happiness, as the Orbistonians themselves have proved, is impossible.—Ed.

We intended to say a few words on the government; but we find we have not space at present.



e
n
e
s
s
?
d
d
g
h
t
of
t-
y
be
an
er
ot
we
st
ch
ily
of
co-
ave
ace